

The Bombay Guardian

VOL. XXIV.—NEW SERIES.—No. 2.

SATURDAY, MARCH 9, 1878.

Rs. 6 per annum; with Indian Postage
Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—THE *Bombay Catholic Examiner* tells us that the last words of Pope Pius the Ninth were these: *Col vostro santo aiuto*, which it thus translates: "by thy holy grace." But this is not a correct translation. "With your holy aid" is the proper translation. He is invoking not One but many, not God but the saints. The Pope had received extreme unction some hours before; at midday the Grand Penitentiary said the *profite-scere* and the act of contrition, and it was then the dying Pope uttered the final words above reported. The departing soul is dismissed in the name of the Father, Son and Holy Spirit, of the angels, cherubim and seraphim, patriarchs, prophets, apostles, evangelists, martyrs, monks, hermits, holy virgins and all saints. St. Michael is requested to conduct him, the angels to come forth and meet him, St. Peter to receive him, St. Paul to assist him, St. John to intercede for him, and all apostles and all saints to pray for him. The last words of Pope Pius ix would seem then to have been a declaration of his reliance for salvation on the saints and angels. Yet what do the glorified saints and angels, who stand before the throne with palms in their hands, unite in singing? "Salvation to our God who sitteth upon the throne and unto the Lamb." There is none other name given under heaven, whereby we may be saved, than the name of Christ. How sad that one who claimed to be universal bishop, and to lay down conditions of salvation for all mankind, should pass away in greater ignorance of the way of salvation than myriads of little children who attend our Sunday-Schools.

—WITH his usual complaisance, Sir Richard Temple accepted the invitation of the Parsees to be present at the consecration of a new Tower of silence at Nowsaree. He made an address in which he recommended them to turn their attention to agriculture, to enter the native army, eschew extravagance, and closed by urging them never to forget the moral training which had been enforced by their religion from the earliest days. For our own part, we should be glad if in his next address to this worthy portion of our community, our amiable Governor would drop a hint about the very large proportion of Parsees engaged in keeping liquor-shops.

—SOME people have strange ideas of profanity. The Bombay correspondent of the *Pioneer* considers that one of the speakers at the meeting held to protest against the Licence Tax bill, was guilty of descending to a shocking depth of profanity, when he quoted the words of our Lord about binding heavy burdens on others and not moving a finger in aid. For our part we fail to see that because these words were once applicable to the Pharisees, they cannot be used against those in modern days who exhibit a corresponding spirit. One is reminded of the old Scotch woman who thought that all religion should be restricted to the Sabbath, and was quite shocked when someone on a week-day enquired about her spiritual state.

—It appears from the telegrams received this week, that the indemnity of 200 millions stg. demanded by Russia is to be most of it paid in land. Armenia is accepted as the equivalent of 3/4ths of the amount. According to one telegram Russia only wants 12 millions in money. Just now Turkey has had quite enough of war with Russia; and if England or any other power should

declare war against Russia we do not think that she could count upon the aid of Turkey. Since writing the above a telegram has been received which gives the amount of the pecuniary indemnity claimed by Russia at 310 millions of roubles, i. e. about 45 millions stg. And what is likely to be particularly distasteful to the English mind is the announcement that Russia is to have a strip of territory on the Egean Sea making her independent of the Dardanelles.

—TIDINGS of a dreadful conflagration have reached us from China. One is reminded of the fearful catastrophe in Santiago some 15 years ago by which upwards of 2000 Chilean ladies were burnt to death in the church in which they were celebrating the "Immaculate Conception." At Tientsin nearly three thousand women and children were burnt to death in a few minutes, in a famine relief enclosure, January 7th.

—THE Annual Meeting of the Bombay Aux. Bible Society was held Thursday of last week. The attendance was rather scanty, but we suppose we are not to regard it as an index of the interest taken in the circulation of the Bible by Christians of Bombay. A number of interesting addresses were made. The report was read by the Rev. Mr. Carss. It speaks of the loss sustained by the return of the Rev. Mr. Robertson to England, and by the death of Major Candy.

—THE hope has been entertained that the Khedive's ship of state would, by virtue of the wise pilotage of the European financiers whose services were accepted by the ruler, be guided into serene waters. But it appears from the statements of a contemporary that this consummation has not been reached. On the contrary Egypt's indebtedness is rapidly increasing. The one party who takes care not to lose is the Khedive himself. He seems to have had a very singular conception of the functions of the gentlemen deputed to improve the finances of the state: they were to examine into the revenues but not into the liabilities!

—WE acknowledge receipt of the *Vedarthayatna* for January, containing Hymns 94-96 of the *Rig-Veda-Sanhita*.—Also, of the reports of the Panjab Bible and Book Societies.—Also, of a Sermon on "The true Dignity of the Christian Ministry," by the late Rev. Joseph Warren, D. D.

—THE statistical returns of the Ch. Miss. Society in S. India, Sept. 30, 1877, are as follows: communicants in Tinnevely, 7793; in Travancore and Cochin, 4741; in the Telooogo Mission, 604; in Malras and Ootacamund, 786; altogether, 13,924, an increase of 583. Number of adults baptized, last year, 1153. Though not many have died from actual starvation, small-pox and cholera have carried off large numbers.

—THE letter of G. P. in our correspondence columns, affords valuable testimony on the subject referred to by us last week, and is sufficient of itself to establish the point that there is such a thing as deliverance from the appetite for strong drink.

—WE understand that a number of catechists and other Native Christians connected with the S. P. G. Society, in the Ahmednugger districts have joined the Church of Rome. The *Dnyanodaya* says that the Roman Catholic Bishop lately visited those districts and made such offers to the Native Christians connected with the S. P. G. Society that they went over to the Romish Church. A number of other natives were also baptized, with very little enlightenment as to the system they

were embracing, says our contemporary. These neophytes then sought to persuade some of the Christians connected with the Am. Miss. Church, to join the Church of Rome, telling them that they would receive money. Is this to be the outcome of the late Bishop Douglas's scheme of Deccan missions, planted in fields already occupied by Protestant missions? are High Church Anglican missions pioneering for Rome?

—We much regret to hear of the death, at Madras, of Surgeon-Major C. H. Condon. He was a faithful and earnest servant of the Lord, and will long be remembered for his admirable Christian Spirit. We felt it a privilege to know him. Since writing this, we have received a notice of him, that will be found further on.

THE LATE DR. DUFF.

THE Rev. Dr. Duff died on the morning of the 12th February, at Sidmouth, Devonshire. The *Daily Review* of the next day has about five columns devoted to a review of his life and character. The following notice of his last illness will be read with much interest.

"At the close of the College session of 1876-77, Dr. Duff suffered from a heavy fall while taking a book down from an upper shelf in his library. A visit to his favourite retreat, at Patterdale in the English Lakes, might have benefited his health, had he not indulged in long walks. The strain seems to have brought on that persistent jaundice which continued to increase in spite of a visit to the German bath of Neuenahr, of the skill of Dr. P. H. Watson, and of all that the loving attention of his devoted daughter and grandson could do. He was removed south to Sidmouth. His second son was summoned by telegraph from Calcutta to be beside him, and in the last few weeks was enabled to cheer his father's dying hours. The eldest son, Dr. Groves Duff, is in New Zealand. On the pleasant coast of Devon sheltered by the cliffs, his life prolonged by the unusual mildness of the winter, the grand old man lingered on, now recalling dear friends whom he valued on earth or who had gone before him to their rest, and now in high converse on those unseen and eternal things which had been his possession by faith all through his life."

"When the announcement was made to the dying saint for the first time, that all hope of a much longer life for him had ceased, he calmly said, 'Oh, yes, oh, yes; I have had glimmerings of that for some time, but I am in my Father's hands.' Later on, 'I never said with more calmness in my life, continually by day and by night, 'Thy will, my God, my God, be done,' and he repeated this with great pathos. 'In my own mind,' he exclaimed, 'I see the whole scheme of redemption from eternity more clear and glorious than I ever did.' On his daughter repeating to him John Newton's hymn, written as if for the dying believer,

"How sweet the Name of Jesus sounds,"

the hardly audible voice responded with unearthly emphasis, "Unspeakable!"

He stated that it had been his intention, if spared, to resign in May next the professorship and convenership held by him, not for the purpose of obtaining rest, but for the following purpose:

"To try and rouse the people of Scotland to a sense of the paramount duty of devoting themselves to the cause of missions, and secure the means of establishing an endowment of a Home and Foreign Missionary Institute, based upon the most unsectarian and comprehensive principles of the glorious and blessed gospel of Christ. If I saw this accomplished, or a solid prospect of its being soon accomplished, I should feel, as far as my humble judgment could discern, that my work on earth to promote the glory

and honour of my blessed Saviour was completed, and would be ready to exclaim with old Simon, "Now lettest Thou thy servant depart in peace."

"Twelve days before the end came he made his last reference to purely public affairs. In reply to an earnest question about the war news, he was told that the son of his old friend, Sir Charles Trevelyan, was to open the debate in the House of Commons that night, when he exclaimed—"A smart, clever fellow that!" Never had he been so mentally vigorous during his illness as in the next few days. He dictated much to his son, as the old Indian life came back on him, when he contended for the Christian education of the people. "I have perfect calm, thanks to God," was one of his expressions. On the 2nd February he alluded to the prospect of soon being laid beside the dust of his wife, and of the good and great men whose remains lie in the same Grange Cemetery, he said with great earnestness—"There's a perfect forest of them." His last conscious Sabbath was that of the 3rd instant. "I can feel, I can think, but the weakness prevents my almost opening my mouth," he whispered. When one said to him, "You are like John at Patmos, you are in the Spirit on the Lord's Day," the earnest response was, "Oh, yes! Oh, yes!" But on that day the hand of death became more evidently visible. Still he could ask for the children, and was ever careful to thank his loving ones for their ministrations. When, on the evening of that day, his daughter repeated to him the 23rd Psalm as he lay apparently unconscious, he responded at the end of each verse. Even on Saturday last the departing saint could recognise the voices he loved, but his only response then was a grasp of the hand. Without acute suffering, and in perfect peace, he lingered on till Tuesday morning. He would have been seventy-two on the 25th April next."

We take the following from the *Daily Review's* notice of his character:

"Perhaps what best deserves to be dwelt on now was his intensity. Beyond even his abilities, his wisdom, his courage, his enterprise, this seems to us the most suggestive thing. There was a fire in him which multiplied his force; and wherever it came it claimed the right to set other people on fire, and looked on them with sorrowful astonishment if they would not kindle. This we may well dwell on now—for we shall miss it. There is not too much of it left. We have enough of ability, here and there touches of genius, plenty of activity, of restlessness, of partisanship, plenty of views, of illustrations, of argumentations. But the intensity of purpose and conviction which burned in Duff was something different from all these. And it is the very quality which must be reproduced in other Duffs of days to come if the obstinate current of human affairs is to be mastered on any grand scale or to any effectual purpose. This intensity was associated in him with great decision and strength of will. It must be so in men that are to succeed. When he had shaped his plans he was tenacious, and more likely to overbear than be overborne. At this point he might occasionally be liable to be misunderstood. But in truth the fire that was in him was not that either of selfishness or self-will. Far otherwise. It was the ardour of a thoroughly loving, generous, and magnanimous man. It was a sacred flame."

We are glad to publish the Rev. Mr. Mackichan's letter. He has perhaps misunderstood what we said about the intensification of sound by the telephone. We did not mean that the volume of sound was increased, but that the carrying power was increased; instead of becoming inaudible at the distance of a few yards, it is heard at the distance of many miles. That light and heat are to some extent dissipated in passing through the interplanetary spaces, is, we know, the common opinion. It is a fact that the more distant planets receive less than the earth does. This however may be explained by considering that the sun's rays are moving in a hollow sphere, where the space to be occupied increases rapidly as the rays advance. The sphere belted by the earth's orbit is vastly less than that which is belted by the orbit of Jupiter, and the rays that pass through the first have to be thinned out, so to speak, in order to fill that larger volume. However it is far from our wish to enter into any controversy with our correspondent, or to dispute his positions. When we remember how recently and rapidly the views of scientific men with regard to the constitution of the sun, have changed, we feel inclined

to wait for more light. Kirchhoff's theory is thus stated in a book we have just been reading. "The sun consists of a solid or partially liquid nucleus in the highest state of incandescence, which emits every possible kind of light, and therefore would of itself give a continuous spectrum without any dark lines. This incandescent central nucleus is surrounded by an atmosphere of lower temperature, containing, on account of the extreme heat of the nucleus, the vapors of many of the substances of which this body is composed. The rays of light, therefore, emitted by the nucleus, must pass through this atmosphere before reaching the earth and each vapor extinguishes from the white light those rays which it would itself emit in a glowing state. Now it is found when the sun's light is analyzed by a prism, that a multitude of rays are extinguished, and just those rays which would be emitted by the vapors of sodium, iron, potassium, calcium, magnesium etc.; consequently the vapors of these substances must exist in the solar atmosphere, and these metals must also be present to a considerable extent, in the body of the sun." It is said that later experiments have shown that conditions of temperature and pressure may exist under which gases will give unbroken spectra just as incandescent solids and liquids do. Certain observations made in 1868 lead, says Lockyer, to several important modifications of Kirchhoff's theory. So that it seems to us that our knowledge of the sun is still somewhat chaotic.

With regard to the question, how is the solar energy sustained? There are several hypotheses. Heilmholz thinks that the whole of the heat of the sun arises from the condensation of its mass. Others fancy that it is sustained by the continual fall of immense numbers of meteors. And some suppose that the zodiacal light is a kind of reservoir of meteors yielding what the sun requires.

The law of the conservation of energy teaches that energy is indestructible. Expended, it still exists in some other form. In our deposits of coal we find the accumulated energy that went forth from the sun in ages past. Well, suppose the time come when one after another all the planets of our system shall have fallen into the sun and been consumed and when the sun itself small have been burnt up. Where now is all that energy that kept the heavenly orrery so long in its place? We shall doubtless be told that it is diffused in other parts of the universe. But what is true of our solar system must be true of other systems, their energy must be imparted to us, and by the law of reciprocity there should continue to be just as much energy in our system as there ever was. Who knows but that it accomplishes a circle, as the rivers of our globe that flow into the sea, ascend to the skies in vapour, fall as rain upon the high lands, and are then found again in their old channels? "There are more things in heaven and earth than are dreamt of in our philosophy." But whether we suppose that all things tend to annihilation, or that recuperative forces are hidden in the system of the universe, the grand truth remains: "Of old thou hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish but thou shalt endure; Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same and thy years shall have no end."

We beg to draw attention to the following communication.

THE PROPOSED CAMP MEETING AT LANOWLEE.

For some years past not a few earnest believers in India have been impressed with the conviction that the most pressing need of Christianity in this land is a full realization of the New Testament measure of the baptism of the Holy Ghost. While there is a general doctrinal agreement in reference to the Holy Spirit, while all admit that His aid is absolutely necessary in all efforts to bring sinners to Christ, and that His aid is assured to us up to the fullest measure required in each case, it is a mournful fact that comparatively few avail them-

selves fully of His ever proffered assistance, and it thus happens that in this dispensation of the Holy Ghost, that one gift which is most fully assured to believers, is the one which most Christians are conscious of receiving in very imperfect measure. If it be true, as very many Christians believe, that the spiritual power of Pentecost may reappear in our day, that in fact, we live in the Pentecostal age, and have within our reach the same "power from on high" which the first disciples received, it becomes a most serious duty for all earnest believers to know by personal experience what the Pentecostal measure of the Spirit is. We are commanded to be filled with the Spirit, to walk in the Spirit, and to have His abiding presence with us, and we should not rest satisfied a single hour till we know what God would have us understand by these expressions. Especially is this important to believers in a country like India. We are confronted by an empire of disbelievers, and need the power of the Holy Ghost as much as the first disciples did when they went forth to bring the Roman Empire to Christ. If India is ever converted it must be accomplished through the agency of a Pentecostal Church, and that Church or that band of believers which first realizes the Pentecostal outpouring and indwelling of the Holy Ghost, will have done the most signal service for Christianity in India which has yet been accomplished.

Impressed by these convictions, a number of Christian friends have resolved to hold a Camp Meeting during the Easter holidays for the special purpose of waiting upon God for the realization of this great blessing. They propose to search the Word for indications of God's will in the matter, and to wait upon Him in expectant prayer for the out-pouring of the Holy Ghost. The meeting will be held in a grove at Lanowlee, forty miles from Poona, on the G. I. P. Railway. Tea will be provided for those who come, and the services will be held in the shade of the trees, after the manner of the American Camp Meetings. The elevation of Lanowlee is such that the weather is comparatively cool, and tent life not only endurable, but actually pleasant. The meeting will begin on the 11th of April, and continue one week. Christian friends of all denominations are cordially invited to be present. Further particulars will be given next week.

IN MEMORIAM: DR. E. H. CONDON OF MADRAS.

This dear man of God, for whom prayer was requested a few weeks ago in the *Bombay Guardian*, departed this life yesterday forenoon, (March 5th), aged thirty seven years. He leaves a wife, (a precious disciple of the Lord Jesus,) and four children. These have the sympathy of a considerable number of children of God in this city, and we trust that they (with other relatives) will be remembered in the prayers of the readers of these lines. They have lost a husband and father and brother of rare tenderness, beauty of character, loveliness of disposition, devoted love to God and them. Surgeon Major E. H. Condon, Army Medical Department, of H. M.'s 43rd Foot, was converted to God when stationed at Bellary. The way of faith had not opened up before him though he had given much attention to the interests of his soul; and when a brother officer, now at Conoor, Neilgherries, testified to recent joy received immediately upon trusting God, the natural heart of the doctor refused belief in the statement, affirming that he thought instant conversion an impossibility, an imagined thing. But the Spirit strove with him, led him to lay hold of Christ, to rest on the reliable basis of faith, the immutable word of a covenant keeping Lord. The darkness instantly gave way. The joy of the Lord filled his soul. His heart was renewed. He was made a new man, as quickly as he could have perceived a flash of lightning. His adherence to Christ was continuous, his faith strong, his life modeled upon that of the Master, his testimony decided, his benevolence ready, and now his memory is fragrant. He invited Rev. William Taylor to Madras, gave him a home in 1874 for six months, assisted him in securing rooms for

Evangelistic meetings, the first temporary places for regular congregations, aided him in the various departments of the initiatory movements of that organization, advised by him, which now maintains four pastors supervising a work which puts forth its efforts in every part of this city and for hundred of miles on the railway. Dr. Condon went to England early in 1875. Latterly frequent colds made his return to India advisable. He left England quickly, reaching this city last November. Consumption has removed our beloved brother. His testimony was this, that he was "wonderfully sustained" by the grace of God. He loved Jesus ardently. He was loved by all of the disciples of Jesus who knew him. In his sick room he was planning help for the cause of Christ. He enjoyed seasons of prayer, though his strength would not permit his vocal participation. At his request the pastors of the M. E. Church buried him, in the Kirk Cemetery, amid a concourse of four hundred people, military and civilian. Many wept there beside his grave. *His works follow.*—Our brethren last evening *Resolved*, "That the deep sympathies of all the members of the M. E. Church at Madras be conveyed to Mrs. Condon on this melancholy occasion." The hymns sung at the grave: "How blest the righteous when he dies," and "We shall know each other there," the scripture lesson including the words, "O death where is thy sting," and the text "precious in the sight of the Lord is the death of his saints," suggest the feelings of those who look upward after our ascended brother.

C. P. HARD.

Madras, March 6th 1878.

The Bombay Guardian.

SATURDAY, MARCH 9, 1878.

SIN AND ITS DOOM.

THE Public generally manifest very little interest in the subject of religion. But if any one comes forward to speak against the doctrine of future punishment as it is commonly stated, he is sure of a hearing. If Canon Farrar, instead of denouncing that doctrine, had preached upon the wickedness of not obeying the precepts of the Lord Jesus, his discourse would not have arrested the attention of the general public. As we know that men generally are seeking to relieve their minds of the sense of obligation to turn from their sins, it appears a reasonable inference from the favour shown to those who oppose the doctrine of future retribution, that this doctrine is one of great moment and influence in the teaching of Scripture. Many ministers seem to think that it is not at present a doctrine to be made very prominent. But this is surely a mistake, and the simple fact that it bulks more largely in the teaching of the Lord Jesus Christ than in that of the Old Testament, proves this. Christ came to save the world, and all his teaching is of the kind best fitted to promote the work of salvation. In other words love was at the basis of all his teaching. We cannot doubt that the perfect love of God prompted him to say what he did on the subject of the misery of the lost. By way of illustration, suppose that one of the angels that went to Sodom to notify Lot of the impending destruction of that place, had sought to save other of the citizens, and had addressed the people in some open place, his principal topic would have been the fire from heaven, and he would have employed the strongest figures to enable them to realize the terribleness of the impending doom. We may easily imagine the criticisms to which his discourse would have been subjected. Some would be very angry with him for clothing the divine Being with such vengeful attributes, yet who could reasonably question that the entire discourse would have been dictated by the most tender love? And so we hesitate not to say that all that is said in the Bible on the subject of everlasting punishment is dictated by the spirit of

love. God is not willing that any should perish and therefore he takes care that they shall if possible understand what it is to perish. Knowing the terror of the Lord we persuade men, says Paul. The influence of sin is blinding; men who sin, know not the real nature of sin; and what is said of its doom is for the purpose of assisting them to understand it. Paul speaks of the exceeding sinfulness of sin. If instead of pouring out the vials of their wrath on the Christian doctrine of future punishment our eloquent deans and canons would try to kindle a storm of indignation against sin, they would be doing a noble service to humanity, though perhaps one that would not at first win them much popularity. The Gospel will accomplish its great object just in the degree that it succeeds in rousing men to a crusade against sin. When the apostle speaks of the exceeding sinfulness of sin, he does not have reference to this and that conspicuous and detested sin; he speaks of any thing that is sin, any violation of the command of God. The essence of sin consists in the perversion of the powers that God has bestowed upon us to different ends from those designed by him. When men speak of sin they generally have in their mind some unusual form of sin, as forgery, adultery, murder; and what arrests their attention in these cases is not the dishonour done to God, neither the remoter issues of the evil deed; but simply the immediate injury done to society. And when they hear the doctrine of future punishment stated, they think of these offences against society, and the punishment denounced seems to them monstrous. It would be if their view of sin were the correct one. Our Lord spoke a parable of a steward to whom was forgiven a debt of 10,000 talents, i. e. of some millions stg. The steward afterwards threw a poor man into prison who owed him a trifling sum which he could not pay. The 200 pence represent the sin of man against his fellow man judged by its immediate effect, but the sin of every sinner against God and against the universe in its relation to the authority of God, is represented by the 10,000 talents. In the nature of the case, it is impossible for those who know not God and his claims and therefore know not the heinousness of sin, to form any opinion concerning the punishment of sin. And ministers of Christ would do well not to attach too much importance to the views expressed by such.

It is evident that the Bible, in setting forth the doom of the impenitent, employs as figures those images which have to do with the severest pain men have to undergo. Fire; an undying worm; thirst; wailing; gnashing of teeth; restlessness; banishment; etc. These are figures; and their meaning is that the misery of the lost will be beyond conception awful. For our part we believe that sin will be its own punishment. We believe that sin is hell in embryo. Men will be punished by being allowed to have their own way. Their own will will be their own scourge. Sin now conquers truth and keeps it at a distance; but a day must come when sin shall lose its power to deceive and when the great truths concerning God, his presence, his purity, his goodness, his claims, his authority shall be irresistibly present with the sinner. He shall be perpetually sensible of the complete discord between his nature and the nature of God, also between his nature and the nature of all things governed by God. Put him in a garden of Eden, the flames of hell will none the less be raging in his own bosom.

We do not overlook the fact that the wrath of God set forth in the words of the Saviour, is expressly against those who reject the salvation of God. The unevangelized will be judged by the law written in their own hearts. As we have repeatedly remarked God has given us the means of nullifying future punishment, so far as we and those within our reach are concerned. In a sense, we can now put out the fires of hell, for many; not by impeaching the testimony of Scripture concerning them, but by giving fit and forcible expression to the divine report of them. Christians need to have these awful truths more or less before their minds, in order that they may be in-

cited to self-denying effort in behalf of their fellow-men. Let us conceive of a world fashioned just like this with a garden of Eden and a man and woman in a state of innocence. They are tried as our parents were, but they resist temptation and all their progeny follow in their steps, doing the will of God. That world would be like heaven if brought alongside this world; a remarkable contrast would present itself. No blood, no tears, no strife, no fear, no wrath, no envy, no covetousness, no suspicion, no pride; all loving one another with pure hearts fervently, and all finding their happiness in promoting that of each other. Well, such a world would give us an idea of what sin has wrought in this world. God created each one of us to walk in love towards God and man; thus walking, each man and woman would have been an almoner of God continually taking from the treasury of heaven to bestow upon earth. As matters now are, we are each one now engaged in robbing our fellow-men of all that happiness that would have been conveyed to them if we had not departed from God.

It is only when men are under conviction of sin, i. e. when the true nature of sin is brought home to them by the power of the Spirit of God, that they are in a position to judge of the nature of sin. When announcing the advent of the Holy Spirit Christ indicated that his first work would be to convince men of sin. Like him who appealed from Philip drunk to Philip sober, we appeal from our critics in the chair of judgment to the same men under the convicting power of the Holy Spirit.

INTERNATIONAL BIBLE STUDY.

March 17th, 1878. Acts XXVIII. 16-31.

At Pateoli 'we found brethren' says Luke. Pozzuoli, as the place is now called, is near Naples. How interesting this brief statement! It gives us an idea of the way in which Christianity was already spread abroad in the world. Not 30 years had gone by since our Lord had ascended up, yet here, in provincial towns of Italy, there were Christian brethren, witnessing for Christ. The officer in whose charge the prisoners were, consented to their remaining with their friends seven days. It is evident that he had been very favourably impressed with what he had seen of them. Another interesting fact is that when the party were within a few miles of Rome some Christians from that city came out to meet them having heard of their approach. Years before Paul had sent the Church at Rome a letter, at the close of which he had mentioned a great many of them by name, showing that he was acquainted with them. Some of these had been converted before him. He had perhaps met them at Jerusalem, whither the early Christians continued in common with the Jews to resort. But there were many of them who had not seen his face.

'To dwell by himself.' 16. It was kindly ordered of Providence that Paul should have this privilege, so valuable, as affording him the means of carrying on his work for the Lord. 'The chief of the Jews.' He sent for the leading men among the Jews, that he might make them acquainted with the facts of the case, and show them that he had not been sent to Caesar's Tribunal because of any crime against the Jewish nation.—'The hope of Israel,' his belief in the promised resurrection.

'As concerning this sect, we know that every where it is spoken against.' The Church was then a sect. When those who are professedly the people of God, are not walking according to the truth, and are determined not to abandon their errors, the few who consent to the truth find it necessary to come out from the rest. This makes a sect. There must be separation from evil before there can be true union. These followers of Christ were every where spoken against, denounced by Jews and Gentiles, as narrow-minded, fanatical, impracticable. They who make more of the favour of God than of that of man, will always appear so to men.

"Expounded and testified the Kingdom of God." 23. He not only brought out the Scrip-

ture testimony but narrated his own experience. The kingdom was within him as righteousness, peace, and joy, in the Holy Ghost. "From morning till evening," Paul spent the whole day in the exhibition of the scriptural proofs that Jesus was the Messiah.

"Seeing ye shall see and not perceive." 26. It shall be shown you with the utmost plainness, yet will you not see it, because of the veil of prejudice upon your hearts. When Isaiah had that glorious vision of the coming Saviour upon his mediatorial throne, the message that he received was that which Paul here quotes. His office was to harden the minds of men; how? By the Gospel, more fully brought out in his prophecies than in any other old testament writers. And it really seems that the Gospel hardens more than it saves. Men pay just so much attention to it as to learn that it tells of salvation, forgiveness, grace; and they dismiss the fears which the law awakens, without submitting to the Gospel. Our Lord joins these same words to the parable of the sower to notify his disciples of what should be one conspicuous result of the preaching of the Gospel. It was specially among the Jews that this result was at first witnessed, but in these latter days, the same result is seen among the Gentiles.

THE GENESIS OF TRUE FAITH.

FAITH derives its value from its object. Almost all men are trusting in something; the great question is in what are they trusting? We read in Jeremiah: "Cursed is the man who trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord; he shall be like the heath in the desert. Blessed is the man that trusteth in the Lord and whose hope the Lord is. He shall be like a tree planted by the rivers of water." Faith here in the one case brings a curse, in the other a blessing, according to its object. Many imagine that they are dispensed from all obligation to believe until in some mysterious hour they find in their heart faith in the Lord Jesus Christ, and little dream that they are every moment robbing Christ of the trust that belongs to him, and bestowing it upon some very unworthy object, self probably. How does one obtain faith in another, in a physician, say? Why, by considering his claims to confidence, ascertaining his qualifications, the cures effected by him, etc. When there is a sense of deep need, and the perception of an adequate supply, then faith leads us to reach out for that supply. Men mistake as to their true need; they mistake as to the supply of their need; and these are the reasons why men are so little disposed to come to Christ. The apostles said to Christ: Lord, increase our faith. This is the very thing that Christ was seeking to do, in every display of his divine power and of his human sympathy. The Spirit of God seeks by the exhibition of Christ to our heart to win our faith away from unworthy objects to the Saviour that we may put our entire trust in him. The object of the preacher of the gospel is no other than that of the Holy Spirit, viz. the revelation of Christ to his hearers. Faith cometh by hearing, because the knowledge of Christ thus comes. Christ is the author and finisher of our faith, by the manifestation of himself to us. Let us suppose the case of a child who has been brought up at a distance from the father and is then restored to the paternal mansion. The father wishes to overcome the feeling of strangeness that exists in the child's mind toward him. Perhaps the father is a great man, with thousands waiting upon him to do his bidding. Now it is not by any exhibition of his power that the father will induce his child to repose confidence in him. It can only be done by love. The father will have to forget all his greatness and proceed to woo the child as he would woo a bride. And the whole of the Bible may be regarded as the suit of God for the alienated heart of his prodigal child. If we could conceive of faith as begotten in some other way, for instance, by a direct and irresistible exercise of power in the heart, as one would put his hand into a piece of mechanism to alter its action, the

faith would be spurious. In the very nature of things it must be spontaneous. We are told in Scripture that the God of this world has blinded the minds of them who believe not, lest the light of the knowledge of God should shine into them. This does not too strongly express the greatness of the moral difficulties to be overcome in the heart of the sinner. Our faith looks naturally to that which is most in harmony with its inclinations. The Gospel is an axe laid at the root of a tree, a menace of death, and if the tree were conscious it would abhor the axe. The sin incarnated in the heart, seeks that which will foster it, and shrinks from that which would pluck it up. Hence the necessity of the Holy Spirit, to convince the mind of the inevitable ruin that it will bring upon itself by clinging to sin, and to refute its false conceptions of the character of God. It is by means of the truth that the Spirit of God accomplishes this result. The truth is an almost infinite armoury of motives, ranging from those which are adapted to affect the unawakened sinner to those which are fitted to stimulate the saint to the highest devotedness. The most stubborn sinner is still not insensible to fear, and there is no lack of motives in scripture addressed to the fears of men. To escape a manifest danger men will give heed to considerations which they would otherwise refuse to notice. The prodigal son would have had no desire to return to his father's house, if it had not been for the blasting of all his other hopes. Thus the providence of God often co-operates with his word in bringing the sinner to see his need of divine help.

Jesus was not the Messiah for whom the Jews were looking, for they were looking for a Messiah such as God had not promised. They wanted one who would subdue not their spiritual enemies, but their political enemies, and deliver them from a foreign yoke. How could they believe? They could not. Was it because of the want of any faculty, that they could not? No; it was because they were keeping their faculty of trust for another. Some believed, and in them we see the work of the Spirit of God, in showing them that their chief danger was not from the power of man but from the wrath of God, and in revealing the Lord Jesus as worthy of their entire confidence.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—In the "Bombay Guardian" of 23rd February, in your remarks under the head of "Light and Heat," certain difficulties in connection with the modern scientific theory of the universe are suggested and the theory called in question in a way that might lead your readers to suppose that it rested upon a very doubtful foundation.

As these difficulties can be easily removed and do not affect the validity of the doctrine that the sun, the centre of our system, is in a state of constant decay and unless replenished from an independent source must inevitably perish, I shall feel obliged by your inserting the following simple explanations.

This doctrine is independent of any particular theory as to the exact method of transmission of light and heat.—It is admitted that the light and heat which we derive is furnished by the sun and that these represent an addition to the energy of the earth which manifests itself in the various phenomena of growth and other changes in our world. The theory in question simply asserts that this increase of energy involves a corresponding loss in the solar orb.

Science has gone further than this. It has estimated by means of calculations which in their general principles cannot be questioned, the amount of energy with which the sun parts during any given time and it has suggested explanations of the manner in which its original store of energy may have been imparted to the sun and has shewn how it might possibly by other changes in the universe be temporarily restored.

But on this point science is unanimous that the sun which in virtue of its higher temperature is able to communicate heat and light to the universe around must, in the course of time, like a heated globe suspended in the midst of colder bodies, gradually fall in temperature until it has reached the level of all things around. In the case of the sun this would mean a cessation of all those communications to our earth upon which its present life depends,

It is no fiction to say that light and heat are radiated to us from the sun. We have nothing to do with the condition of intermediate space in respect of its illumination by the sun any more than we have in the case of sound to do with the silence of the intervening medium of air if there be no human ear to hear.

A sound reaches our ears from a distance. As sound it has no existence till it comes in contact with our organism and then living voices which we hear pass, it may be, through a region of dreary silence. Still it is no fiction to speak of sound as radiated to us from a distant body. If a hearing ear were interposed at a nearer point, sound would be audible. And so in the case of the transmission of heat. Interpose an absorbing medium at any point nearer than our earth and there can be no doubt that the effects of radiation would be manifest there also. It is true that the upper regions of our atmosphere are colder than the lower but the effect due to radiation at these points is not less, the greater heat of the lower atmosphere being due not to the increased effect of radiation but to conduction and convection from the body of the earth. And as in the case of sound we are entitled to say that it is continued and sustained at the expense of the energy of the source from which it is propagated and that unless it be replenished with a new store of energy from without the sound must cease, so from the continued effect of light and heat we infer that the sun is parting with its energy and must sink into a condition in which it will be able to part with no more to surrounding worlds.

The telephone, instead of being an illustration of the reasonableness of the doubt you have suggested, is an illustration of the truth which is called in question. There is no intensification of the effect of the original sound. The energy of the vibrating disc which delivers the sound is considerably less than that of the original energy imparted by the human voice. In the process of transmission on account of the production of other forms of energy a certain portion of the original amount is lost. The same sound transmitted by atmospheric vibrations produces an equal result as far as the amount of energy is concerned, although that energy is not in the form available for the purposes of hearing. The difference between the two cases is simply that electricity into which sound is transformed by the telephone is a more easily transmissible form of energy than atmospheric vibrations.

The calculation of the amount of energy which the sun communicates is not based upon our estimate of the force which is required to transmit light and heat through our atmosphere. If the calculation were affected by these considerations the only effect would be to make it possible that the sun's loss of energy had been overestimated, that the process of degradation might occupy a longer time not that it would cease.

The doctrine that the sun is an incandescent body is one which in the light of the spectroscopic analysis of modern science can scarcely be called an assumption.

I would add that no truth in science has done more to undermine the foundations of materialistic doctrine than this truth which lies at the foundation of the modern scientific doctrine of the conservation and dissipation of energy. Materialists like others share its teachings but it owes its development to scientific men of a higher order and of a different school of thought.

It is associated with the names of Joule, Sir William Thomson, Tait and others who have traced its teachings to their ultimate results and have shewn how it leads us into the presence of a creative act of a Power above the world of matter and who have shewn the impassable gulf between the realm of the material and that of the spiritual in created existence. This doctrine is one of the grandest generalizations of modern science. It teaches us to see the working of one divine idea throughout the universe of earth and heaven, the presence of one Creative Mind which rules with one law this vast dominion; and it is in closest harmony with the workings of that faith through which we understand that the worlds were framed by the word of God.

I remain

Yours faithfully,

D. MACKICHAN.

Gingaum, 1st March 1878.

MY DEAR BROTHER,—Regarding the discussion alluded to in your last week's issue, as to whether Divine grace is able to save not merely from the bondage of a liquor appetite, but also from the craving for it, will you permit to add my experience. I was converted to God in the latter end of July 1873; for about 10 years previous to this event I had been a

slave to liquor. I have scores of times been made ashamed of myself, by a too free use of it, and I longed to leave it off. I tried to do without it altogether; this I could not do for any length of time; some way or other I was sure to be persuaded to take just one glass, and no sooner did I do this than the whole strength of the old appetite would return. I tried to keep myself to one kind only, to take it at certain times, and in limited quantities, and not to take any outside of my own home, but these plans did me no good, I "rather grew worse." I really wanted to leave it off, and as time after time I tried, each time only to fail, I would feel angry with myself for having failed; and at these times the suggestion would come that I would never be able to leave it off. And the feeling that I must continue to take it, and perhaps at last fill a drunkard's grave made me very unhappy and miserable. About the end of July above referred to, I was invited to attend a place of Divine worship. Services at that time were being held 3 or 4 evenings a week in the place in which I was then living. In that place of worship, the Lord Jesus Christ was presented as a Saviour who was ready and willing to save any one who trusted Him. Feeling my burden, and knowing by a sad experience how unable I was to free myself, I resolved that by God's help, (I had not looked to Him before) I would never touch liquor again. I would also state that I had for years been a heavy smoker as well. Up till that time I never saw any evil in the use of Tobacco; on the contrary, I had always thought it a cheering and harmless indulgence. Yet when I was led to look to Christ for help to save me from liquor, I thought, "Smoking is only a habit." "If I can leave off drinking, I can leave of smoking." Since the 29th July 1873 a pipe or cigar has not entered my lips; and I thank God since that time I have never known a desire or craving for either liquor or tobacco. At first I was much troubled with the thought that I might at some future time be led to use them again. Instead of looking to Christ for present help, I was busy about the future.

But it pleased Him soon to set me free from this anxiety also. As I went on day after day still being kept free from any desire for the use of either, I was gradually led to see that the power that had kept me was still able to keep me. "As thy days thy strength shall be." Christ daily keeps me. He has not failed in any one part of His promises. For every "Lord help me" that has gone up to Him, there has come the blessed "I will strengthen thee," "I will uphold thee," "I will never leave thee;" with such assurances I am satisfied, and I cannot fear. He is faithful that has promised.

"He has brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings," and so, reader, He is able and willing to do to you. All praise to His great name.

G. P.

March 5, 1878.

NOTICES.

MR. K. T. BURNELL, Evangelist from America, is expected to preach in Dean-Lane Hall to-morrow, at 11 A.M., at Fulkland Road Hall, at 6 P.M., and in the Am. Miss. Church, Bendy Bazaar, at 8 P.M.

A notice of the evangelistic services of the Rev. Mr. Gregson, mentioned by us last week, will be found in our advertising columns.

The Rev. Mr. Wheeler of the N. India M.E. Mission, will preach in Dean-Lane Hall, to-morrow, at 6 P.M.

Epitome of News.

SATURDAY, MARCH 2.

—The *Christian*: Miss Sarah Smiley's name is familiar to all our readers and to not a few she is personally known. They will therefore be glad to hear that she has just arrived in England, and will, we doubt not, be happy to enter any doors which may be opened to her, to fulfil the ministry which she has received of the Lord, in her mission to this country. We had the pleasure of hearing a brief address from her on Lord's-day morning, and a very thoughtful and exhaustive Bible-reading in the evening, to which established Christians and persons anxious to find the salvation which is in Christ Jesus alike listened with rapt attention.

—*Times of India*: "A very influential meeting was held yesterday afternoon in the Town Hall to memorialise the Post-master General with respect to

the renewal of the English mail contract. There was great unanimity, and a memorial was adopted urging the Government to provide in the contract to come into force in 1880 for a sixteen-day service between England and India. The Hon'ble Walter Lang occupied the chair, and a large number of European and native merchants were present. Mr. Kittredge and Mr. Donald Graham very clearly proved that the speed necessary to accomplish the distance between Bombay and Brindisi in the time necessary to secure the great advantage aimed at was by no means excessive or unusual. Nearly thirty years ago the P. and O. ran very inferior boats at nine nautical miles an hour, and their present speed is only nine and a-half—actually less than it was before the present contract was entered into. There is obviously great room for improvement upon the state of things now existing."

—The following is an extract from the diary of a relief officer in Mysore:—"I then asked to be shown the house of one Timmi, an old woman, to whom three weeks ago, I gave Rs. 10 and allowed to leave my relief camp in which she had been for some four months. I was shown a small street, and going up it found the wretched old woman lying in the lane in front of a tumbled-down deserted house. She was lying with her face downwards in the dust and without a stitch of clothing on her, right across the pathway, so that every passer by had to step over her. I had the poor creature lifted up and carried into a verandah, and her face washed free from the dust. I tried to get her to drink a little water, but she was unable to swallow, and died in a very short time. I found that having lost her caste by coming into the kitchen, her relations had refused to allow her into their houses. They had, they said, looked after her, and explained my finding her as she was by saying they had gone to the Tiptur Bazaar the day previous, and the children they left at home were too small to take care of the old woman, who on going out in the morning, must have fallen down. I simply found it impossible to express strongly enough my abhorrence of the brutal conduct of the inhuman wretches who where the old woman's neighbours. They could step backwards and forwards over the dying woman: yet although many were her relations and all had known her for years, not one of them would lift her head from the gutter or give her a drop of water, because, forsooth, she had been to a Government kitchen. I found out what the old woman had done with her money and took back Rs. 4-8, which she still had, in spite of the protestations of her fond relatives, who said they were her heirs."

—*Bombay Gazette*; Constantinople, 6: "A new feature has been introduced into the Governmental system of Turkey. For the first time in Ottoman history, the post of Grand Vizier has been abolished and that of the Prime Minister introduced; the Premier, instead of the Sultan, now chooses the Ministers. The last Grand Vizier of Turkey was Hamdi Pasha; and in his place Ahmed Vefik Pasha, the learned and honest, but headstrong, ex-President of the Turkish Parliament, is now the first Premier of the Constitutional Government of Turkey. The only notable change in the composition of the new Ministry is that Mahmoud Dinnud Pasha—"the cursed"—no longer holds office, it is to be hoped that the "evil genius" of Sultan Abdul Hamid will not henceforth hold the destinies of the country under his baneful sway."

—H. E. the Governor returned to Bombay yesterday.

—The *Neilgherry* paper says—"Amongst mysterious disappearances of individuals—and there have been some—the one which has attracted the least attention is that of Mr. Broughton, the late Government Quinologist. Mr. Broughton had a disagreement with Mr. Cockerell, and his period of covenant having expired, resigned his appointment. He rode from Ootacamund to Mettappolium, there dismissed his horse and cooly, and it is supposed took rail from Pothanore to Madras, where he is said to have had an interview with Dr. Harris. A correspondent of the *Madras Mail* said that he had travelled with Mr. Broughton bound for Ceylon by one of the P. and O. steamers. This statement has not been confirmed."

MONDAY, MARCH 4.

—The Pathan who murdered at Quetta the Kuhr of the 32nd Pioneers was hanged on the 16th February, on the spot where he committed the crime, by sweepers. He took his fate very quietly.

—Babu Keshub Chunder Sen with the bridal party left for Cuch Behar on Monday last by special train, amid great cheers. The bride was escorted to the Sealdah Station by a number of red-coated and armed sepoy in the service of the Maharaja of Cuch Behar, and was conveyed in a palanquin, covered with a sheet richly embroidered with gold. Among those

who went to see the bridal party were a number of European ladies and gentlemen. The train was decorated with flowers.

TUESDAY, MARCH 5.

—34 shipmasters now in Bombay have united in memorializing Government regarding the way refractory sailors are treated in the magistrates' Courts. They complain that the sailors are treated with extraordinary leniency.

—*Times of India* telegram, London, 4th: The Treaty of Peace between Russia and Turkey has been signed. The conditions are very severe. They include the cession of great part of Armenia, with Batoum, Kars, and Erzeroum. With respect to the new principality of Bulgaria, Adrianople and Salonica are not to be included in its boundaries, but Varna is. It is understood that Russia waives her demand for Turkish ironclads, and also has abandoned her demand for the Egyptian and Bulgarian tributes. But this requires confirmation. Great dissatisfaction prevails here. There is much activity in the arsenals and dockyards. The military preparations are being pushed on vigorously.

—Same; Allahabad: The Lieutenant-Governor of the Punjab holds a Durbar to-day for Jowaki representatives, to complete their submission. The Sniders stolen from the Shahkot military guard are already restored, and the required number of English rifles and native matchlocks have also been surrendered. The troops withdraw to-morrow. The Guides have already left Turki for Murdan, and were yesterday marching through the Kohat Pass, which is being surveyed.

—From the district of North Arcot it is reported that the north-east monsoon was a failure as regards the rain-fed tanks in many of the taluqs, and that consequently nearly all such tanks are now completely dry. The distress is likely to continue.

WEDNESDAY, MARCH 6.

—*Times of India*: "A large and influential meeting of persons interested in the present crisis was lately held at the Alexandria Bourse. A committee of thirty members was appointed, and a petition, numerous signed, has been forwarded to the European Powers, stating that in their opinion the resources of Egypt are amply sufficient to meet all her engagements; protesting against the proposed repudiation on the part of the Government, i.e., the Khedive; and praying for some diplomatic action. Assistance and pressure to prevent the approaching catastrophe would be welcome from any quarter, but it is difficult to see how the European Powers can effectually interfere. They might use moral force and arguments, but so long as the Khedive is recognized and courted by European princes, and so long as the Khedive's family and ministers are decorated with the Star of India and other distinctions intended for honest men and noble deeds, there is not much hope of help from the Powers."

—A Licence Tax Bill has been passed by the Legislative Council of Goa. The people complain that they are already overtaxed. A Municipal President who forwarded a Protest to this effect, has been dismissed, and when the people wished to show their sympathy with him, they were hindered by the military from assembling.

—It is said that the Government of Bombay have received sanction to immediately open negotiations with owners of foreshore properties for the purchase of the whole of the foreshore rights, and for enlarging the Port Trust.

—An analytical chemist of considerable repute, says the *Pioneer*, both in England and Germany, affirms that the cultivation of the cinchona tree in India is rather a failure than a success.

—*Bombay Gazette*: "We understand that, in consequence of the high prices and scarcity of grain, and the consequent distress prevailing in the Nassick and Nuggur Collectorate, the Government of Bombay has issued instructions for the reopening of some of the relief works in those districts."

—The China Merchants' S. N. Co., Shanghai, having resolved on the substitution of the telephone for the Siemens' magnetic dial instruments, used by them for communication between their head-office and their wharves, the necessary alterations to the apparatus have been made. The apparatus consists of a Siemens' 6 magnet inductor and polarized alarm for calling the attention of the station to be spoken with, and a double telephone made especially for the requirements of the Company's lines.

—On Saturday last, in the village of Caleen, near Coorla, a most cruel and cold blooded murder was committed on a woman, named Anna Maria, by her own husband Francisco Miranda, by stoning her to death.

—The China papers just received, contain letters regarding the famine in the north of China, which bear out the most extreme statements that have been made regarding that calamity. One is from a Roman Catholic Father, quoting the substance of letters that have reached him from Shansi, Shensi, and Honan; the other from Mr. Richard who is at Tai-yuen-foo in the heart of Shansi. Both concur in describing the suffering as truly horrible. The names of eight or nine millions are said to be down for relief in the three provinces most afflicted; but how far this is from representing the total number of sufferers, or how inadequate is the relief forthcoming, may be inferred from accounts of children being boiled and eaten, clay and leaves even used for food, and men, women, and children dying and dead by the roadside.

—*Overland Mail*, Feb. 15: A fresh conflict has arisen in France within the last few days between the Chamber of Deputies and the Senate. When the present Government came into office, they determined at once to adopt measures for preventing or remedying some of the excesses of which their predecessors had been guilty to such a large extent; and to this effect they brought in several Bills, one providing an amnesty in favour of all the persons charged with or convicted of press offences during the régime of May 46, the other for removing all obstacles in the way of newspaper hawkers. The Chamber has passed these two Bills long since, but the Senate seems to be in no hurry to follow suit. It allowed a fortnight to elapse without even looking at them, and has only just appointed committees to examine them. The majority of the Lower House are growing impatient and suspicious. They imagine that the delay is planned between the majority of the Senate and "the Executive," and that as soon as the Budget is voted by the Chamber, a fresh "16th of May" will be set on foot, at a time when the Legislature is powerless to stop the supplies. By this means it is thought that the reactionists intend to secure the hold of the whip-handle for the next Senatorial elections, which are to come off in January next. Certain it is that the Legitimists, and more especially the Bonapartists, will leave no means untried to preserve an anti-Republican majority in the Senate, for if once the two Houses of the Legislature are Republican, they will have it in their power to consolidate the existing institutions for many years. The Chamber of Deputies, acting upon this suspicion, has resolved to devote less time and less alacrity to the voting of the estimates than it had done before, and should the Senate refuse to pass the two Bills now before it, the Budget is to be voted only by twelfths, so that Marshal MacMahon will not be able to send the Chamber away as he did last year. Altogether, the "situation" in France does not look particularly promising just now.

Pio Nono has left two wills. In the first, which is drawn up in his quality of Pontiff, he leaves an annual sum of 3-500,000 fr. to his successor, for the expenses of the Holy See, and an annual allowance for the employes of the former Pontifical Administration. In the second document the testator, speaking as a private person, makes his nephews his heirs, and leaves 300,000 fr. to be distributed among the poor of Rome.

The directors of the London Missionary Society are taking steps to establish a mission in Szechuen, which is the largest and, in some respects, the finest province in the empire of China.

THURSDAY, MARCH 7.

—The report that Mr. Gladstone's house was attacked by the mob, appears not to have been true.

—Home paper: The Sultan has required the resignation of all British officers holding commissions in his service, and Colonels V. Baker and Allix have already left the country. The Turkish Danubian Flotilla has passed into the hands of the Russians, and a portion, at least, of the ironclad navy is expected also to be thus transferred. The Turkish Parliament was yesterday dissolved by the Sultan, upon the ground that its existence, in present circumstances, was dangerous to the public peace.

In Rumania there is a general and very strong feeling against the Russian demand for the cession of Southern Bessarabia.

Athens, Feb. 14, 10-30 P. M.—The General Assembly of Cretans at Apokorono passed decrees on the 15th of February abolishing the sovereignty of the Sultan over Crete, proclaiming union with the mother country, declaring their confidence in the Powers—namely Russia, Germany, France, England, Italy, and Greece, and in the help and patriotism of the Greek nation. The Cretans of Apokorono and Skhalia went on February 12 to Vantos to attack the Turkish troops stationed there. The Turkish artillery left Canea to reinforce the troops at Vantos.

—The details of the fire at Tientsin on the 7th of January are so horrible, that if furnished from native Chinese sources alone, they would have been at once discredited. But the testimony of Europeans who were in the town at the time removes all doubt. A camp had been formed, in which were living from 2,800 to 3,000 refugees from the famine districts, in mat-sheds built just outside the city walls. A fire broke out, when the women and children were all waiting in the soup kitchen, and a high wind spread the flames with great rapidity. The camp was surrounded with a strong palisade, in which was only one gate. The keeper of this is said to have locked it in his terror, and to have run away as soon as the fire was seen. There was no escape for the helpless inmates, and out of the three thousand gathered in the sheds, only one hundred were taken out alive. The camp had been strewn with straw as a protection against the dampness of the ground, and this fed the flames, the dense smoke suffocating hundreds as they vainly struggled to reach the palisade. An eye-witness writes:—"The contortions of the features, the position of the body, hands, limbs, mouth and eyes, the same as when the flame and smoke overtook them, reminded one of the descriptions of Pompeii."

Cooking by steam has been introduced into the Madras General Hospital, where the *punkhas* have, for some years, been pulled by the same motive power. A new kitchen has been built for the steam cooking apparatus, which seems to answer the purpose admirably. The patients' diet is steamed into food ready for use within 45 minutes, the grilling, boiling, baking, and stewing being done to perfection all at once. A cooking stove, on English principles, is to be added to the apparatus shortly for the purpose of cooking rice for the native patients.

The Berlin correspondent of the *Morning Post* says that the total number of Turkish prisoners of war now in the hands of the Russians is given as about 120,000, including twenty pashas. The Russians have also captured 1,000 cannon.

—A Circus to hold 10,000 persons is being erected on the Esplanade. A year ago this time a number of Christian gentlemen and ministers of different denominations were denied the privilege of putting a tent in the Esplanade for preaching purposes.

FRIDAY MARCH 8

—The Rev. J. F. Forbes, M.A., having been appointed a Junior Chaplain on the Bombay Establishment, is admitted to the service from the 28th Feb. 1878. He is appointed to act as Chaplain of Byculla, Bombay, during the absence of the Rev. G. C. Reynell, M.A., on privilege leave.

—*Gelert*, in *Times of India* concerning a novel: "Mr. Ellis J. Davis did his best to induce the public to purchase his novel, by writing two long and full-some reviews of it himself; but in vain. He admitted this fact in cross-examination, and had the effrontery to declare that it was by no means an uncommon practice among authors. I know there is a daily paper, and also a weekly newspaper, both of which, I believe, make no secret of the fact that they insert puffs of books on payment of a fixed sum; and of the general worthlessness of favourable critiques I have no doubt whatever; but I cannot swallow Mr. Davis' statement that it is "by no means an uncommon practice" for authors themselves to write the puffs of their own books. They usually have the common decency to get obliging friends to do their puffing for them. I think the public is not generally aware that there are some publishing firms which will publish a novel, no matter how idiotic, for a consideration. Mr. Davis was willing to pay £80, and £15 for corrections—£15 in all for the publication of his novel; but £15, I believe, is the usual figure."

—The *Zambesi*, with English Mails, left Aden for Bombay at midnight of Wednesday.

—The Fine Arts Exhibition in Bombay is postponed till December next.

—Madras paper: "The death is announced of Surgeon Major E. H. Condon, of the Army Medical Department. He came to Madras in November last on account of an affection of the lungs which made his longer residence in England inadvisable. A cold caught on the voyage greatly aggravated the disease, and he succumbed to consumption. He was well known in religious circles."

—Deaths last week, 544.

—*S. of Indian Observer*: "Major Morant, R. E., who has lately been out in the district has been good enough to favour us with the following particulars of an invasion of the district by locusts. As I was riding between Ootacamund and Pykarah yesterday afternoon, at about 4 miles from the latter place I came across a countless army of locusts. They

extended for at least a mile and a half in length, by half a mile in breadth, and rose from the ground about 18 feet: they were also coming up in swarms over the adjoining hill, so they probably covered a larger area. They were doubtless the vanguard of a large force. I could also plainly see another host in the direction of the Governor's sholah. When first seen they appeared like falling flakes of snow; on closer inspection they looked like a vast number of small white butter-flies, of which many abound just now: and it was only when very near to them that they could be correctly distinguished. Locusts look much smaller when flying than they really are, their bodies are about 2½ or 3 inches long, of a brown colour, some few being green; when flying their four transparent wings appear quite white in the sun-light, and each single insect looks as if it were two. Half of them were on the ground, which they thickly covered and appeared to be feeding on the dry innutritious grass, while the other half were on the wing. These locusts seemed to be coming from the south from the direction of Makooty Peak, and were travelling at the rate of about a mile an hour in a north-easterly direction towards Sholoor against the light prevailing wind from that quarter. They covered a large sholah where they seemed inclined to linger, and enveloped a herd of Toda buffaloes, the terror of which was most amusing to witness. The locusts in their flight made a plainly perceptible but subdued noise, which was heard for a distance of half a mile.

The countless number of these extraordinary insects, their rigour, the unison with which they moved like the precision and unity of a perfectly drilled army, and the great extent of ground they covered, was indeed a sight to behold."

—Mr. Manockjee L. Manockjee has been sentenced to pay Rs. 3000 for breach of promise after having seduced the party to whom he was betrothed.

Miscellany.

—*Christian Woman*: "There is no greater hindrance to the spread of the Gospel in our midst than the prevailing custom of dressing excessively for church. It seems strange that women should choose God's house as the place for dress parade; and stranger still that the daughters of Zion, who are commanded to "adorn themselves in modest apparel," should come before the Lord with lofty looks and high heads and nodding plumes, keeping step with the giddy votaries of fashion. This Delilah of worldliness has been robbing the Church of her strength while she has been sleeping; and she has need to arouse herself, or her enemies will prevail against her. We are glad to see that a few have been aroused to the importance of dressing plainly for the sanctuary."

—Professor Robertson Smith appeared before the Free Ch. Presbytery of Aberdeen, Feb. 12th, and read a paper in reply to the charge brought against him. The following is an extract from this paper:

"I am sincerely sorry if through fault of mine my articles have given offence to belief or encouragement to doubt, and I am ready to receive, not only with respect but with gratitude, any warning on this head which their superior experience in dealing with various classes of men enables the brethren of the Presbytery to suggest. While I cannot surrender the right to speak what I believe to be true, and to speak it within the Church so long as it does not contradict the doctrine of the Church, I would always desire to speak without giving unnecessary offence to scruples which I am bound to respect. In writing the article "Bible" I took it for granted that my position as an office-bearer in the Free Church, pledged to support our evangelical doctrine, my previous published utterances on the supreme and divine authority of Scripture, and, at least in Aberdeen, the known character of my public teaching, would obviate the suspicion of indifference to doctrines which I had no opportunity of asserting, when, by the plan of the *Encyclopædia Britannica* and the arrangements formed by the editor, I was limited to a survey of literary and historical questions. It did not appear to me that I was precluded from handling these questions because it had been determined that such account of the doctrine of Scripture as fell to be given in a work which excludes direct dogmatic teaching should come under a separate heading. I wrote the article not because it gave opportunity to say everything about Scripture that I could wish to say, but because it was planned to cover a field of legitimate scientific inquiry, which the Church cannot forbid to her members and office-bearers without surrendering it to unbelievers. I ought, perhaps, to have foreseen that this aspect of the case would not spontaneously suggest itself to the large section of the public which has never been accustomed to look at Scripture from the literary and historical point of view. Had I to write the article now I should be better aware of this source of misunderstanding; and while I still could not hesitate to occupy the same ground of scientific research, which I believe to be safe ground, and ground that the Church dare not give up to scepticism, I should endeavour, so far as is possible in an *Encyclopædia*, to make it plainer that my

criticism does not infer indifference to the Bible as the divine rule of faith and life. The Presbytery may still be made more clear, and to remove anxieties which are likely due to misapprehension and consequent misinterpretation; but I submit, with all deference, that they cannot reach this end by forcing a criminal complexion on what was at most a miscalculation of the state of public opinion and sentiment, and by sanctioning the principle that a Free Church Professor may not express opinions and record the present state of scientific inquiry in a Book of Reference which is on principle neutral in all questions of doctrine."

In reviewing "The Archaeology of Rome," by John Henry Parker, the *Standard* says: "A good deal of attention has recently been directed to the tombs known as those of the 'Officers of Cæsar's Household' one of which is within the Aurelian wall, between the Via Appia and the Via Latina, while the other is on the Via Appia, between the first and second mile from the Porta di San Sebastiano. These tombs have been long known, but it is only of late that they have attracted special attention from the names which occur on them. The tombs were designed for the officers of the imperial household, of every variety of rank; and in one columbarium alone there are about 1,000 cells (the cella is a sunk basin with a lid, for the reception of ashes), thus affording room for the remains of as many bodies. Among the names inscribed on the divisions of the columbaria occur those of Urbanus, Rufus, Pudens, and others, who may be supposed to have been among the saints that are of Cæsar's household,' whose 'greeting' is sent by St. Paul to the Philippians (chap. iv. 22). And in writing to the Romans he salutes, among others, 'Tryphæna and Tryphosa, who labour in the Lord' (chap. xvi. 12). Now, in one of these tombs occurs the name of Tryphæna Valeria, who was apparently a manumitted servant of the Empress Messalina, from whom she received the name Valeria, the Gentile name of the Empress. Professor Lightfoot, in a very carefully considered contribution to the *Journal of Philology* (vol. iv., p. 65), after discussing the question at much length, comes to the conclusion that this may very possibly have been 'the very Tryphæna saluted in the Epistle to the Romans,' and that we thus establish 'a link of connection between the salutations there and the mention of the members of Cæsar's household in the Philippian letter'."

—Word and Work; letter from Barcelona:

The petty persecutions, the mean devices, employed by an unscrupulous Government to oppose the progress of the Gospel in this land, have had the contrary effect to that intended. Man proposed, God disposed; man opposed, God defended; man prepared a pit-fall for the Gospel, and fell into it himself.

Surveying past years since 1867, I think I can state, in common with other Christian labourers, that the whole evangelical movement is now on a sounder basis, that it is also purer, and that the indications of God's blessing are more numerous, and the manifestations of God's Spirit more marked, than in all past years. There is no cause to despond; there is much cause to encourage. The difficulties of evangelization in Spain are numerous, the condition of the Spanish people, is deplorable, but the bright side is, that the Word of God, all over the land, is being circulated by *Sales* (I ask reference to the reports of the noble British and Foreign Bible Society, and of the energetic National Bible Society of Scotland), and that wherever the Gospel is faithfully preached, there souls are converted. Can we ask more? The fields are white to the harvest; what is needed are faithful labourers. And by faithful labourers I accept the definition of one who now rests from his labours in Spain in the Lord. First, they must be men full of the Holy Ghost; next, they must have a correct knowledge of the language; and last, but not least, know something of the character of the people; otherwise they suffer bitter disappointments, and their failures will give to them and to others an erroneous view of the field and the work.

Since leaving Valladolid, I have visited Vittoria, where Mr. faithfull and his little band are indeed in a "tight place," but out of which the Lord will deliver them. Then to Pamplona, where there is a little gathering of Christians. Thence to Zaragoza, where an American missionary, who bears the honoured name of Gulick, has an important work. Here I saw five persons waiting, after the public service, to attend an inquiry-meeting. Accompanied by Mr. Gulick, a visit was paid to Prodegon, a small village of the province of Logrono, and in which the village baker, a godly young man, has been used of God to do an excellent work. Amongst others who received blessing was a young woman, wife of a Christian, and who had always manifested bitter hostility to the Gospel. This woman, after one of the meetings, asked God to forgive her sins, and give her His peace; but neither pardon nor peace came. The next night she repeated her petition, but added, "Pardon me my sin against my husband;" which was, that on one occasion, when her husband was reading the Gospel to her, she struck him on the face before witnesses. That night she received pardon and peace.

Selections.

WHO PAYS?

THAT a Sunday-school involves expense is so evident as to need no proof. True, the services of officers and teachers are gratuitous, but books, papers,

pictures, maps, and other articles necessary and useful, cost money. It is matter of astonishment, however, that, considering the number of pupils, the expense is so slight. The average cost of maintaining the Sunday-schools of the Methodist Episcopal Church last year was only about forty cents a scholar. Surely no one can complain of this as extravagance; and though here and there we find a school where some unnecessary expense is incurred, yet in the main we believe our schools are economically conducted. This may safely be asserted in many cases where the average expense reaches far beyond forty cents a scholar.

Yet, small comparatively as is the cost of maintaining our Sunday-schools, the expense must be met. How? is the practical question, and a very grave question it often becomes, a question puzzling the brains, and weighing upon the hearts of those who have the management of the school.

Too often the school is neglected by those in the Church who ought to be among its best friends. They strangely plead that inasmuch as they are not connected with it they ought not to be called on to contribute to its cost. "Let those who manage the school pay for it," is the sentiment they advocate. Thus it happens that the noble men and women who do the work which the school requires are at last called on to meet the expense. The debts are incurred and must be paid, and so officers and teachers, who have already freely given their time, and devoted their talents, to the success of the school, are at last compelled to pay the bills.

Is this right? A little reflection ought to be able to answer this question in the negative. If the Sunday-school is a private institution, organized and maintained at the pleasure of those who labor in it, then it might be reasonable to ask them to bear the expense. It is theirs; they made it, and they must keep it. If any choose to help it their gifts may be accepted as charity, but they cannot be demanded as a right, nor can any complaint be made if they are withheld.

Surely no one can claim that this is the true idea of the Sunday-school. It is not a private, but a public institution. It belongs to the Church; not that portion of the Church which labors in it, but to the whole Church. Consequently the whole Church ought to be taxed for its support. If there is any difference in the contributions the workers should pay less and the non-workers more.

The necessary expenses of the Sunday-school ought to be regarded as a part of the necessary expenses of the Church, and ought to be raised precisely as the other expenses are raised. Salaries, interest, fuel, light, repairs, and incidentals are usually put into one budget in Church finances. Let the Sunday-school be added to these, and though the aggregate expenses of the Church will be thereby increased, the burden will be placed where it rightly belongs. —(S. S. Journal.)

EVANGELICALS AND DISSENTERS.

Few persons at all observant of the ecclesiastical movements of the time can have failed to notice that within the last few years a change has been taking place in the attitude of the Evangelical party in the Established Church towards Evangelical Dissenters. The change has gradually come about, and has been effected by process and influences which have not, perhaps, been clearly observed by many who have become conscious of their result. The Evangelicals have become much more pronounced as a party in their Churchmanship than they formerly were, much more shy of fraternisation with Dissenters, much more fearful of compromising their own reputation for loyalty to the Establishment by overt acts of Christian communion. A writer in this month's *Fraser*, whose pen was employed a month or two ago in the same periodical on a kindred subject, draws attention to this fact and comments upon it in an exceeding able, sagacious, and temperate manner. He reminds us that some sixty years ago, when the Evangelicals in the Establishment were distinctly the party of life and vigour, "it probably never occurred to any of them that the fact of membership in the Church of England constituted any sort of spiritual brotherhood." The "jovial, hunting, port-wine-drinking clergyman" was a man to be mourned over, and the fathers of the Evangelical party "of necessity sought their intimate allies without, rather than within, the boundaries of the Establishment." Newton, the rector of Olney, attended the ordination of the new pastor of the dissenting meeting there; Scott preached the sermon for the London Missionary Society. Indeed in the phraseology of that day "the term Evangelical was applied, as connoting a particular set of views, to Churchmen and Dissenters indiscriminately." Now, "the modern Evangelical school in the Church

of England are fond of calling themselves Evangelical Churchmen," and there is "a tendency to unduly emphasise the substantive, and to pass somewhat lightly over the adjective." We are all of us aware that the most noteworthy instance in the Establishment of a disposition to fraternise with Non-conformists is found in a Dean whose theology is of the broadest, and the drift of whose theological writings shocks his Evangelical brethren to the last degree. But the Evangelicals and more and more on the defensive, and when they do attempt to fraternise with their Dissenting brethren it is generally with so many protestations of their sound Churchmanship and so many deprecations of suggestions of their disloyalty, that the more important fact of their Evangelical unity with those beyond their own pale is rather put into the background. The writer in *Fraser* attributes this change largely, and we think correctly, to the revival of spiritual life which has been brought about by "the Oxford movement." This has created a formidable host of rivals in the profession of allegiance to the Church; and, spurred by this rivalry, the Evangelicals have felt it needful even to assert their right to a place in a Church which the "Catholic party" so confidently claim as their own proper home, and of which they parade themselves as the only faithful children. We cannot follow the writer who has suggested to us this line of remark into the various interesting considerations which bear upon this subject. He does not mention the fact of the growth in recent times of what has been called "political Dissent," a tendency which has been stimulated by the progress of national reform, and which has been construed, not unnaturally, although incorrectly, into hostility to the interests of religion itself. This, we doubt not, has something to do with the shyness of Evangelical Churchmen towards Nonconformists. We agree, however, with the writer before us, that, under various influences, the Evangelicals in the Established Church are drifting more and more into a false position, which belies their Protestant traditions, which compromises them with respect to sacerdotalism and sacramentarianism, which separates them decisively from their most natural allies in the work of the Gospel, which is fast robbing them of their historical prestige, and which will soon leave them no recognisable and distinctive position in a Church, which, by the lips of an increasing number of its adherents, professes much more sympathy with Romanism than with Puritanism. —(Chr. World.)

THE WORK OF GOD IN CANADA.

PASTOR CHINIQUEY, writing from 1430, St. Catherine-street, Montreal, Canada, Jan. 1, 1878, says:—

"Dear Friends,—I cannot let this solemn day pass without giving you the expression of my gratitude for what you have done to help me in spreading the light of the Gospel among my countrymen. We have sure indications that the Church of Rome is shaken to her foundation, not only in Montreal, but all over Canada. I have in my hands a multitude of facts which would send a thrill of joy to your hearts, if the limit of a short letter could allow me to give them. The multitude of converts who have been forced to leave Montreal, on account of the persecutions they have had to suffer from the priests, are scattering the Gospel truths wherever they go. Every week, and almost every day, I receive the most interesting letters from some of the converts who have been brought to the knowledge of the truth by those who have left Montreal in order not to starve.

"Two years ago, a young lady, who had lately emigrated to Winnipeg Manitoba, read a *Witness* which fell into her hands. That paper contained one of my addresses on 'Auricular Confession.' The young lady, who was very devoted, and used to go to confess once a week, was puzzled by the new light which came into her mind through that reading. She immediately wrote me asking a few questions. I answered her, and sent her several of our tracts and a Bible. Two months after, I received from her one of the most interesting letters I have ever read, telling me her joy and happiness. She told me how she had understood the errors of Popery and accepted Christ as her only Saviour and Refuge, and how her soul was filled with inexpressible joy from the day that she had trusted Him.

"She asked me to send more books and another Bible, for she had many friends to whom she wanted to give the truths which made her so happy. I granted her request. Five months later, four French Canadians of Manitoba wrote me a letter of thanks for those books. For they also, after having read them, had accepted the 'great gift,' and were exceedingly glad in its possession. Last week a letter, written by a well-educated Irishman from the same

place, informed me how he and a French Canadian woman had been converted through the same influence, by reading the books and tracts we had sent to that young lady. These are not isolated facts; they are multiplied not only all over Canada, but also in many places in the United States, where I have half a million of my countrymen whom the insatiable rapacity and unbearable tyranny of the priests have forced to emigrate."

The Pastor closes his letter with an earnest and urgent plea for help in scattering abroad the good seed of the Word among these awakened inquirers, and in ministering to the needs of such as suffer for righteousness' sake through the persecution of their friends on their renouncing the Popish faith and communion.—(Christian.)

"FEEDING THE HUNGRY."

On the morning of Sunday week, it was my privilege to visit various Mission Halls in the centre and east of London, and to find large numbers of hungry homeless wanderers enjoying a good breakfast, provided by Mr. J. J. Jones of the Homerton Mission, who, I found, is at present providing no fewer than seven simultaneous free breakfasts each Sunday morning, the total number of starving ones thus gladdened and comforted reaching each Sunday to considerably over a thousand. A sketch of one or two of these gatherings may be found interesting to the readers of *Word and Work*.

My first visit was to Cow-cross Mission Hall, and on arriving there, half-an-hour before the appointed time, half-past nine, I found the narrow alley, by which access is obtained to the hall, thronged with eager applicants for admission, but, unfortunately for them, too late to obtain an entrance, as there was "no room." Pressing through the anxious crowd, I entered and found the hall packed by poor people of every stage of dilapidation. Men were there, bloated and bleared with drink, and bearing but too plainly on their besotted countenances the marks of a life of sin. Women there were, too, amongst the audience with "gin" written full deeply upon their worn faces. Rags, misery, and dirt seemed truly the only belongings of this miserable congregation. Faces unwashed; locks unkempt; apologies for shoes, from which the toes peeped forth; vain attempts to cover up, by close buttoning of ragged coats, the absence of underclothing of any sort; poor, thin shawls that revealed the sharp outline of the wasted forms—such were the characteristics to be observed on every hand.

A large placard announced that "a free breakfast" was provided "every Sunday morning for 200 poor," and here they were gathered in expectancy of the promised meal. Such was the eagerness of many of many of these poor people to secure admission, that a number had been waiting at the doors of the hall as early as five o'clock on that bleak, wintry morning, and now they were sitting enjoying the warm room and waiting very patiently for the coming repast; the stillness of the place was, in fact, almost oppressive, not a sound amongst all that shivering company, and only a faint echo being heard from the disappointed throng outside. And now all is ready, Mr. Catlin has a few words of welcome, and then each is served with a good sized loaf of bread and butter, while hot cocoa, of capital quality, is served round without stint as to quantity.

It takes some time to satisfy all these hungry men and women, but at length all seem content, and then a hymn is sung, in which the greater majority join heartily, evincing a certain degree of acquaintance with words and tune, which testifies to previous occasional attendance at some such service; and then a portion of Scripture is read, and the sense thereof given. After another hymn, prayer is offered, and then follows one or two brief but earnest addresses, in which the Gospel of God's salvation is put very simply and lovingly, and is listened to with much attention.

Leaving Cow Cross, I pushed on to the Christian Mission Hall, Whitecross Street and here I found a similar, though somewhat larger gathering, and including a number of children. Outside there were many disappointed ones, though Miss Hastings and her helpers did their utmost in the way of stowing in as many as the place could possibly hold. Here again the breakfast provided was thoroughly appreciated, and after the meal an interesting service was held. The Gospel hymns sung were such as were likely to win their way to the hearts of some of these friendless, homeless and hopeless ones.

It was touching to notice here, as elsewhere, many fine young men, and even women, amongst the audience, whose appearance would have raised hopes of better things, but who had already fallen through the drunk course. Complaints of "out-of-

work" were, of course, made, but too many seemed of a class who would do anything rather than work. Some readers may perhaps doubt the advisability of providing this class with a free meal; but while once a week, such is a great boon to the starving, it is scarcely sufficient surely to encourage idleness; whilst, above all, it must be remembered that thus they are brought under the sound of the Gospel, which otherwise they might scarcely hear. That the recipients do appreciate a warm meal, even once a week, is plainly proved by the fact above-noted, that many were willing to stand several hours on a cold winter morning, just to make certain of admittance, while the quiet attention with which the message as to the "true Bread which cometh down from Heaven" is listened to, is cheering to those who seek the spiritual welfare of these poor people. Amongst the gathering, too, there are always some who have been brought low by sorrows of various kinds, and who need but the loving help of kindly Christian hearts, at the right moment, to raise them up and set them right again, and such "free breakfasts" have proved again and again the means of bringing such cases to the notice of those who can and who will help.

To "feed the hungry" is a plain Christian duty, inculcated by precept (see Isa. lviii. 7, and other passages) and by our Lord's own example, and surely the Lord's people will not be backward in aiding those who have organized such gatherings.

The other "free breakfasts" are given at Artillery Lane Mission Hall, Spitalfields; Rev. W. Tyler's Ragged Church, Mile End New Town, E.; Mission Hall, Thrawl Street, Spitalfields; Christian Community Memorial Hall, Bethnal Green; and Bell Alley Mission Hall, Goswell Road, E.C.; but the sketch of the above two will suffice for the rest. Mr. J. J. Jones, of the Homerton Mission, would be glad of any fellowship in bearing the heavy outlay entailed. His address is 25, College Avenue, Urswick Road, Lower Clapton, London, E.—(Word and Work.)

TELEGRAPHIC NEWS.

Washington, February 28th: President Hayes has vetoed the Bill adopted by the Senate rendering the silver dollar a legal tender. A message from the President to Congress declares the Bill to be a grave breach of public faith. The Bill has, however, been passed on reconsideration by a majority of two-thirds of the Senate, thus setting aside the Presidential veto. The House of Representatives have also passed the Bill, which thus becomes law.

London, March 1st: Latest advices from Armenia state that the Russians have occupied Erzeroum. 40,000 Russian troops are at Beyer (? Bojuk) Tchekmedje and San Stefanor.

2nd: It is expected that the British Ironclad Squadron now at Tuz la will be sent to Ismid. The Times announces that the Porte has ordered the Governor of the Dardanelles to prevent the passage of any more vessels of war through the Straits. Advices from Saint Petersburg state that four divisions of the reserve of the Russian army have been called out for military service. The estimates for 1877-1878 for the British Navy amount to £11,000,000, being an increase of £82,000 (?) on those for 1876-77. Half of this increase is due to military transport.

Rome, March 3rd: Owing to the strong representation made by the Catholic Powers of Europe, Cardinal Simeoni has resigned, and Cardinal Franchi has been appointed Pontifical Secretary of State in his place.

London, 4th, 1-15 A.M. Latest advices state that an agreement on all points of the Treaty of Peace has been arrived at between Russia and Turkey, and that the signature is expected to be made to-night.—1.30 A.M. The Treaty of Peace between Russia and Turkey has been signed. Russia has renounced her claim to the tribute paid by Bulgaria and Egypt to the Porte.—Earl Cadogan has been appointed Under-Secretary of State Colonial Department vice Mr. James Lowther, and Viscount Bury has been appointed Under-Secretary of State for war vice Earl Cadogan.—The port of Salonika is not comprised in the conditions of the Treaty of Peace as part of the new Bulgarian State, but the ports of the Kustendje, Varna and Bourgai (query Burgas) are comprised therein. The indemnity of forty million sterling in bonds demanded by Russia has been reduced to twelve million.

5th: In the House of Lords last night, Lord Derby (Minister for Foreign Affairs), in reply to a question, said the cession of the Turkish Ironclad fleet was not included in the Russian peace conditions. In the Commons, Mr. G. Thorne Hardy (Secretary of State for War), in presenting his Army Estimate, said the English army was now in an excellent condition and numbered 110,000 men, besides 400,000 auxiliaries. It appears that it is only the preliminaries of peace which have been signed; the definitive Treaty of Peace between Turkey and Russia is to be draughted at Saint Petersburg. The fortress of Erzeroum, which the Russians now occupy, is to be restored to Turkey. The question of the passage of the Straits of Dardanelles by vessels of war is reserved for discussion hereafter.

6th: The idea that a European Congress should be held instead of a Conference is again dominant, it being thought that a Congress would be more likely to lead to common accord on the subjects at issue. The Treaty of Peace (Preliminary Treaty) stipulates that the definitive Treaty must be ratified at Saint Petersburg before a fortnight. Russia claims an indemnity of 1,410 millions of roubles from Turkey, whereof the cession of territory in Armenia to Russia represents 1,000 millions of roubles. Three hundred and ten millions of roubles, the balance of the indemnity of 1,410 millions of roubles, demanded by Russia in the revised peace conditions, after allowing 1,000 millions of roubles for cession of territory in Armenia, are payable to the Russian Government in cash. The occupation of Erzeroum and Trebizonde is not mentioned in the conditions but the Russian troops, when returning from Armenia, are to embark at Trebizonde. As regards Bulgaria, the terms remain as previously stated, viz. that a Russian commission shall superintend the new tributary state for two years, whilst 50,000 Russian troops occupy it for the same period. The Russians are to evacuate European Turkey in three months, and Asiatic Turkey in six months. Reuter's special correspondent at Constantinople states, that the Porte sanctions Russian troops remaining at San Stephanos, while the British Ironclad Squadron is in the Sea of Marmora.—It is expected that a European Congress will be held at Berlin instead of the proposed Conference at Baden-Baden, and that Prince Bismarck will be the President.

7th: The new Bulgarian State includes the Aegean littoral from the River Karrasson to half way between Tavalla (? Kavalla) and Dedegatch and the Black Sea littoral between Keyimtabiassi and Mangalia.—The Russian troops on their return will embark from the Bulgarian ports on the Aegean and Black Sea littorals.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, 4th: For Southampton, Lieut H H Ward-Baake, B.A., and Revd J M Thompson. For Brindisi.—Lady Morgan, Miss Morgan, Col C M MacGregor, Mr M Durst, Dr R M Wall, Mr A W Darke, Mrs P P James, Dr Davidson, Dr and Mrs Cook, Mr Cook, junior, Capt A J Binnerman, Mr William Laird, Mr Kelly, Mr G Thompson, Mr J S Lynn, Mr Cooper and Mr Pomeroy. For Venice.—Rev D J Thomson, Mr J M Heimsath, Mr J T Hawthorthwaite, Mr F F Atkins, Mr and Miss Pitts, Mrs Wordsworth, Mr E Griolet-de-Geer, and Mr P Lemssi. For Suez.—Mr O L Phillips, Mr and Mrs Wm Biddell, Mr A Lawrence, Mr D L Pickman, Mrs Elmslie, Miss Clay, Mr Karpelev, Mr Liebnitz, and Mr H E Stokes.

PASSENGERS ARRIVED.

Per Str *Italia*, 3rd, from Liverpool: Miss Pesan, Mr George, Mr Moss, Mr Burroughs, Mr Aitchison, Mrs Graig, Mrs Watson and son, and Mr James. Per P. and O. Str. *Venetia*, 6th: From Southampton.—Mr and Mrs Moore, infant and three children, Colonel and Mrs Vencor, Miss Kate Dallas, Major and Mrs Stevens and infant, Mr Wingate, Captain Willis, Dr Dixon, Mr and Mrs Ray, Mr Tower, Mr Bleck, Mr Seale, and Mr G Pnyter. From Gibraltar.—Mr Goddard. From Malta.—Lieut Colonel Morley. From Venice.—Mr Macpherson, Mrs Macpherson, Major Strutt, Mr and Mrs Triss, Dr Cayley, Mr J Winton, Captain Walker Mrs J W Borsley, and Mr Maker. From Brindisi.—Mr J Smalley, Mr E Showers, and Major G C Sartorius. From Suez.—Mr Dourding, and Mr Haig.

Domestic Occurrences.

MARRIAGES.

SALAMAN—MOYLE—March 5th, at St Paul's Church, Poona, by the Ven. Archdeacon Stead, Selim M Salaman, Surgeon, Bombay Army, to Caroline Emily, fourth daughter of the late Colonel C. A. Moyle, B.A. S. C.

WHITTEN—ZINCKE—March 7th, at St Thomas Cathedral, Bombay, by the Rev. A G Lewis, B.A., William C. Whitten to Eliza Maria, only daughter of the late W. Zincke, Bombay City Mission.

DEATHS.

POWELL—February 26th, at the European General Hospital Asby Jeremiah, the beloved son of Mrs. and Mr. J. Powell aged 14 years.

INGLE—February 28th, at 40, Meadow Street, Fort, John Henry Ingle only surviving son of the late John Ingle, Master Pilot, Bombay, aged 16 years.

CONDON—Mar. 5th, at Madras, E. H. Condon, Esq., M. D., Surgeon-Major Army Medical Dept.

"BOMBAY GUARDIAN."

Subscriptions received from 2nd to 9th March 1878 at the new rate.

Elijah Samson, 31st March 1878, Rs. 8; Native Christian Association, 31st March 1878, Rs. 1-8; Dr. C. T. Peter, 23rd April 1878, Rs. 6; Mrs. R. W. Hunter, 31st Dec. 1878, Rs. 9; Mrs. A. J. Judd, 6th April 1878, Rs. 3; A. S. Mabert 30th June 1878, Rs. 7-10; Quarter Master Sergeant W. J. Aspland, 23rd Dec. 1878, Rs. 15-4; J. B. Chalou, 23rd August 1878, Rs. 5; Rev. C. Harding 31st Dec. 1878, Rs. 7-10; Rev. W. H. Atkinson, 31st Dec. 1879, Rs. 18-8; N. B. Beyts, 10th Feb. 1879, Rs. 7-10; Mrs. Baird, 31st March 1878, As. 8; G. Ainsworth, 31st Jan. 1878, As. 8; Richard Raymond, 31st March 1878, Rs. 1-8; S. Smith, 20th April 1878, Rs. 1; A. N. Groves, 23rd Sept. 1878, Rs. 7-10; W. Barnes, 31st Jan. 1879, Rs. 7-10.